

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM,
AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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We have had frequent occasion to refer to the prejudice of a large section of the press to Spiritualism, but although the secular press exhibits an eagerness to publish anything that is said or done to the detriment of Spiritualism, it rarely makes on its own account deliberate mis-statements. This is apparently the privilege of the religious press, and the latest instance of its exercise is exhibited in an article entitled "Spiritualism," which appears in the "Spectator" of October 30th. The moral intended to be drawn from the article is the pernicious effects of investigating Spiritualism; the instance, Mr. Robert Dale Owen. The article opens out with a few brief extracts from Mr. Owen's celebrated letter to the "Atlantic Monthly," in which he gives an account of his seances at Mrs. Holmes's, where a spirit calling herself Katie King materialised in his presence, and gave him many wonderful tests. After a brief summary of these, the "Spectator" writer says:—

"Our readers know how all this was discovered to be imposture, how the same magazine which contained Mr. Owen's article had also a 'card from him declaring how completely he had been duped;' while simultaneously Katie King's sworn confession of the manner in which her deceptions were carried on appeared in the "New York Tribune,"

The "Spectator" readers may know in the orthodox sense (that is by faith in what their teachers tell them) but any of the said readers who may happen to have read Mr. Owen's card referred to, will also know that the statement of its contents which we have italicised is untrue. Mr. Owen makes no such declaration, and, in the face of the apparently conclusive evidence of fraud then before him, states in a letter to the "Tribune" that he did not believe that all the manifestations exhibited by the Holmes's were frauds. He may well be excused for doubting even his own senses, in the face of the then unimpeached and appar-

ently disinterested testimony of Mrs. White, the *pseudo* Katie King. It was not then known that Mr. Leslie, a member of a local Christian association, had offered her 1000 dollars to confess all she knew about the Holmes's; nor was it known that she was a person of doubtful repute, and not (as she professed to be) a widow; and further, that on four separate occasions when the materialised Katie King appeared at the Holmes's seances, it was proved by respectable witnesses that Mrs. White was elsewhere—on one of the occasions some forty miles away. A man of Mr. Owen's benevolent disposition could rather doubt his own senses than conceive the moral turpitude involved in Mrs. White's action. In the month of January last, General T. J. Lippit, in conjunction with Colonel Olcott, made a searching investigation of the case, getting all the evidence *pro.* and *con.* that was obtainable. This was published in the "Banner of Light" of February 13th, and reprinted in the "Harbinger" of May last, which it would have been well for the editor of the "Spectator" to have perused before penning his one-sided and misleading article. Had Mr. Owen taken the matter much to heart, the result of the investigation referred to would have re-assured him. But the "Editor" has of course not seen this, and does not want to, his seeing eye is keen for all anti-Spiritualistic items, but the Spiritualistic ones are left on the blind side, and consequently escape his vision. The paragraph following that we have quoted reads thus:—

"The issue of all this is inexpressibly sad—Mr. Owen has become insane, and is now an inmate of a lunatic asylum. His madness is attributed to the chagrin and humiliation experienced by the exposure of the frauds by the Holmes's and others, who were parties to the Katie King deception."

Who attributes Mr. Owen's madness to these circumstances? We presume it is the rev. writer of the paragraph. Let us see what Mr. Owen's physician, Dr. Jackson, says:—

"I think his derangement had nothing at all to do with his philosophical and speculative ideas of religious faith. I am not a modern Spiritualist, and am therefore perhaps not the less fitted to judge as to the fact whether or not his relation to his own particular belief had anything to do directly as a predisposing or an approximate cause of his insanity. My opinion is that it had no more to do with it than Vice-President Wilson's abolitionism

had to do with his paralysis. I think it is, therefore, only due to Mr. Owen that his numerous friends, who agree with him in the main in his idealisms should feel relieved from any attempt on the part of anybody to make his philosophy of life responsible for his aberration."

This is supplemented by a letter from Mr. Owen's son which appears in the "Springfield Republican," from which we extract the following:—

You may remember that my father for some time has been residing at Dansville, New York. While there, he was very ill with a nervous fever—the most severe sickness he has suffered for years. When he was recovering from this attack, and while he was still so weak that he was unable even to sit up, he insisted, against the advice of physician and friends, on commencing a book, which he had for some time had in contemplation, by dictating for others to write. As soon as he was at all able to sit up he employed much of his time at this labour. The book—a treatise on theology—dealing, as it did, in some of the most abstruse propositions in the science required the intensest mental application; this, under the circumstances, proved more than the brain could bear, and so its powers broke down. This is the real cause of his malady. We kept him here at home until we became convinced it was not the best thing for him. He is now at Indianapolis, where everything is being done for him that can be. His physician says that unless incipient paralysis has taken place he can be cured. God grant he may! Yours very respectfully,

"ERNEST DALE OWEN.

"New Harmony, Ind., July 13, 1875."

In the face of this testimony, where are the grounds for the "Spectator" writer to attribute Mr. Owen's insanity to the Katie King affair? Simply in a prejudiced mind, interested in writing down Spiritualism. But such mis-statements as these have no material influence in retarding its onward march; it is simply throwing dust in the eyes of a few who may be looking for evidence. When they find out the trick of their would-be leaders, they lose confidence in their truthfulness, and pursue their inquiries more freely and boldly than before. It appears singular that the Methodists of the present day seem to ignore the fact that their founder, John Wesley, was a Spiritualist, a fact which perhaps the majority of the laity are unacquainted with, but surely the clergy should be cognisant of the belief and teaching of him whom they take as their model. Honest, earnest John Wesley would have scorned to make use of such weapons against his opponents as those wielded by his degenerate disciples of the present day.

Poetry.

THE PRAYER OF THE SORROWING.

"And there appeared an angel unto him from Heaven strengthening him."

God! hear my prayer!

Thou who hast poured the essence of thy life
Into this urn, this feeble urn of clay;
Thou who amid the tempest's gloom and strife
Art the lone star that guides me on my way;
When my crushed heart, by constant striving torn,
Flies shuddering from its own impurity,
And my faint spirit, by its sorrows worn,
Turns with a cry of anguish unto thee—
Hear me, O God! my God!

O, this strange mingling in of Life and Death,
Of Soul and Substance! Let me comprehend
The hidden secret of life's fleeting breath,
My being's destiny, its aim and end.

Show me the impetus that urged me forth,
Upon my lone and burning pathway driven;
The secret force that binds me down to earth,
While my sad spirit yearns for home and heaven—
Hear me, O God! my God!

The ruby life-drops from my heart are rung,
By the deep conflict of my soul in prayer;
The words lie burning on my feeble tongue;
Aid me, O Father! let me not despair.
Save Lord! I perish! Save me, ere I die!
My rebel spirit mocks at thy control—
The raging billows rise to drown my cry;
The floods of anguish overwhelm my soul—
Hear me, O God! my God!

Peace! peace! O wilful, wayward heart, be still!
For, lo! the messenger of God is near;
Bow down submissive to the Father's will,
In "perfect love" that "casteth out all fear."
O, pitying Spirit from the home above!
No longer shall my chastened heart rebel;
Fold me, O fold me in thine arms of love!
I know my Father "doeth all things well;"
I will not doubt his changeless love again.
Amen! My heart repeats, Amen!

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

CASTLEMAINE NEWS.

Castlemaine Circuit, November 8, 1875.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I wish to draw your attention to a letter which I received from a Wesleyan preacher, who appears to know something of my views on religious subjects.

Having sent him a copy of the Harbinger of June 1st, he replied, advising me to put aside all those books and papers—meaning publications on freethought—which, instead of aiding faith, tend only to weaken it and fill the mind with doubt; adding,—"I was once nearly getting into the snare myself, but am thankful that, by taking the advice of one, I put my doubts aside and resolved if I did get wrong at last, it would be by taking God's word for it. If we follow the teaching of the Saviour we shall be none the worse in this world, and, if all be true, much better in that which is to come."

In reply to the above, I wrote as follows:—"You may look upon me as a man of doubts, but really I meet with so many things in the Bible that are surrounded with difficulties and imbedded in uncertainties, that I am unable to decide upon their import and bearings; therefore, I am constrained to doubt. No man, I think, can truly believe, who is not first made sensible and convinced of unbelief. Neither should he be afraid to doubt, if he only have the disposition to believe—and doubt that so he may end in believing the truth. For he who begins by loving Christianity better than Truth will proceed by loving his own sect better than Christianity, and end in loving himself better than all. Tennyson says, 'Their lives more faith in honest doubt, believe me, than in half the creeds.'

"Besides those commands found in the Old Testament Scriptures attributed to the Deity (which are quoted by 'Layman' in the Harbinger of June 1st), it represents him as a God of deceit, a God not to be confided in (Ezek. xv. 9.), 'and if the Prophet be deceived when he hath spoken a thing, I the Lord have deceived that Prophet;' and at the 20th chapter, verse 25, he makes God, in speaking of the children of Israel, to say: 'Wherefore I gave them statutes that were not good, and judgments by which they could not live.' A book so full of contradiction and cruelty cannot be the word of God, and we dishonor God by ascribing it to him. In second Samuel, chap. 24, verse 1., it is said: 'And again the anger of the Lord was kindled against Israel and he moved David against them to say, Go number Israel and Judah.' And first Chron. chap. 21, verse 1, when the same story is again related, it is said: 'And

Satan stood up against Israel and moved David to number Israel.' It would seem that David, who is called 'a man after God's own heart' did not know by what spirit he was moved; and as to the men called inspired penmen, they agree so well about the matter, that in one book they say it was God, and in the other that it was the Devil. How is it that the 19th chapter of the second book of Kings and the 37th chapter of Isaiah are word for word alike. The same is the case with respect to the 22nd verse in the last chapter of the second book of Chron. and the first verse in Ezra. They also are word for word alike, which shows that the Bible was put together at random.

"Some men may shut their eyes against such passages as the foregoing, but I should be ashamed of myself, nay, I should despise myself as a moral coward, were I afraid to read or listen to any man's views, on any theological topic whatever. I detected what I consider a doubt in your letter—'If all be true.' You will, I think, admit that it is not only the right, but the duty of all to exert their intellectual powers in the investigation of religious truth.

"There is, however, one point of union wherein all religions meet, and that is in the first article of every man's creed, and of any nation's creed that has any creed at all—'I believe in God.' Those who rest here, and there are many who do, cannot be wrong as far as their creed goes. Those who choose to go further may be wrong, for it is impossible that all can be right, since there is so much contradiction among them. The first, therefore, are, in my opinion, on the safest side. James says (chap. 2, verse 19) 'Thou believest that there is one God. Thou doest well.' Can those do well who believe there is what they call Trinity, consisting of a God the Father, a God the Son, and a God the Holy Ghost, as every child knows that such Trinity is made up of three distinctly separate Gods, whatever sophism may pretend or Trinitarianism teach, or I know not the plainest words of my mother tongue. Can you wonder then if I find it difficult to believe that the Creator, Preserver, and Ruler of all things, animate and inanimate all worlds, visible and invisible, all systems, finite and infinite, ever vacated his boundless empire of immensity, to occupy a manger in the obscure village of Bethlehem on this less than peppercorn of a globe! that he ever became a helpless infant, a schoolboy, a man among men toiling at the carpenter's bench in Nazareth! a creature created by himself, a resident on this speck of earth for 33 years, suffering himself to be spit upon, to be scourged, to be crucified by such ephemeral atomies as we are.

"Belief seems to be very difficult with some persons, and a very easy thing with others.

"Believe and all your sins forgiven,
Only believe and yours is Heaven."

"The God of Truth is not the God of fable: when, therefore, any book is introduced into the world as the Word of God, and made a groundwork for religion, it ought to be scrutinised more than other books, to see if it bear evidence of being what it is called. Our reverence to God demands that we do this, lest we ascribe to God what is not His; and our duty to ourselves demands it, lest we take fable for fact and rest our hope of salvation on a false foundation. It is not our calling a book holy that makes it so, any more than our calling a religion holy that entitles it to the name.

"Inquiry, therefore, is necessary in order to arrive at truth.

"Since, then, there is so much doubt and uncertainty about the Bible—some asserting and others denying it to be the Word of God—it is best that the whole matter come out, it is necessary for the information of the world that it should. A better time cannot offer than whilst the Government, patronising no one sect or opinion in preference to another, protects equally the rights of all; and certainly every man must spurn the idea of an ecclesiastical tyranny, engrossing the rights of the press, and holding it free only for itself.

"The thoughtful mind of man, wearied with the endless contentions of sectaries against sectaries, doctrines against doctrines, and priests against priests, will find its repose at last in the contemplative belief and wor-

ship of One God, and the practice of morality, for as Pope wisely says, 'He can't be wrong whose life is in the right.'

"I shall be glad to receive another letter at your convenience; it may help to bring my mind to a more orthodox state. You will observe I am far from accepting the Bible in its present form as the Word of God, though it is affirmed that every word and every letter of the Bible was dictated by God himself. Persons of good sense in our day regard with indulgence the superstitious weaknesses of former times, and feel thankful that additional light, resulting from modern education, does not allow us to believe in any such absurdities."

P.S.—No reply was received to this letter from the gentleman to whom it was originally addressed.

LAYMAN.

SPIRITUALIST GROVE MEETING AT CASTLEMAINE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Last Sunday I with many more of our brother Spiritualists of Castlemaine attended the Grove Meeting at Mount Alexander, and as I think you will have an account of the gathering sent you by your regular correspondent, I do not intend to say anything of the pleasure and delight experienced by all who attended. But I wish to call attention to the kindness and liberality of brother James Shaw, in providing the young people of our Sunday School or Lyceum with their annual treat, it is an act of kindness deserving of notice, and an example to many of our wealthy Spiritualists of Melbourne, Sandhurst, and elsewhere. It is a riddle I cannot solve—that so many of our professed Spiritualists who, at one time were liberal supporters of the different orthodox churches they belonged to, having become Spiritualists, close their purses and pockets against any call, and seem to imagine our cause can thrive without any help or assistance. There is such an appearance of selfishness in the act, as much as to say—I have found the truth, let others do likewise, but don't ask me for any assistance. Now, I take this to be quite contrary to the spiritual philosophy and teachings, and when we find such kindness and thoughtfulness in the man of daily wage, like Mr. Shaw, a man earning his money truly by the sweat of his brow; we cannot help but admire, and draw comparisons with the doings of those whose lives are spent in pleasant places, and whose money maketh them know no stint. Mr. Shaw's name will remain green and fresh in the memories of our young folk for years to come.

Yours fraternally,

VOX.

Castlemaine,

18th November, 1875.

ITEMS OF NEWS BY THE MAIL.

Some excitement has been caused at Hackney Wick near London. Several persons testify to having seen a female figure, which after remaining visible for two or three minutes, has suddenly disappeared. One policeman has been nearly frightened out of his wits. The *Hackney Express* says "there are three or four policemen on the scene every night, the police officer is now lying in the London hospital suffering from the effects of fright. It is supposed that the ghost was the original possessor of a set of bones that have been carted into the shute, and naturally, or supernaturally resents the indignity.

Mrs. Tappan having suddenly determined to return to the United States, gave a farewell discourse at Doughty Hall, London, on Sunday September 12th. The Hall was well filled and at the conclusion of an eloquent address, Mrs. Tappan's, guides stated through her that considerations for her health, and her inability to stand the inclemency of the whole winter, induced them to urge the step she was now taking, they however expected that she would return to fulfil her lecturing

engagements bye and bye. Mr. Burns, Dr. Hallock and Mr. Enmore Jones made a few appropriate remarks, and the meeting was brought to a conclusion with the recital of a beautiful inspirational poem, by Mrs. Tappan.

Mr. Martheze, writing from Brussels to the "Spiritualist," gives an account of a young physical medium there, (son of a captain in the Belgian army), through whom some wonderful manifestations occur under the strictest test conditions, the manifestations he says have already convinced many hard sceptics.

OBSERVATIONS ON WAR.

THE following observations about war on earth, emanating from the spirit of the grandmother of the medium Adelm Vay, are taken from the same source as the article on "Life Eternal" in last month's *Harbinger*.

"The nations of the earth are still suffering from the ravages of war, devastation and epidemic disease; this is principally owing to the physical and mental plane of development of the earth. God has himself nothing to do with the production of war. He does not side with any political scheme, neither does he favour any nation, for, his all-embracing love extends to all alike. The Messiah is no more to him than the sinner; for his love is comprehensive, paternal and just!"

The victory of the nations in their battles is not depending solely on strategy, choice of weapons, military tactics, or *ruses de guerre*, but is closely connected with a law pervading universal nature, and with the various degrees of strength of the fluidic influences emanating from the realm of spirits. Victory, therefore, is neither a favour bestowed by heaven upon the conqueror, nor is it an expression of divine wrath against the vanquished. The celebrated picture of Kaulbach, *The Battle of the Nations*, gives you a correct idea of this truth; that artist was surrounded by powerful spirits during the conception and execution of that masterpiece. High and pure spirits never interfere as leaders and partisans in the battles, they only act as guardians of single individuals. Where, in accordance with law, the lives of men are to be spared, there will be the least loss of lives, because the respective guardian spirits are turning aside the fatal bullets.*? The purer and more elevated a spirit is, the more comprehensive is his love, and the greater his freedom from enslaving passions; high spirits, therefore, as I have already said, do not appear as fluidic warriors in the bloody throng of battles; but it is nevertheless true, that the spirits dwelling in the lower strata of the earth's atmosphere and the spirits of the lower spheres generally, do fluidically engage in battles. The guardian spirits receive lovingly the spirits of the slain, and assist and refresh the wounded. It is the evil, angry, passionate elements which fight against one another in the battles; and here we have the words of Christ literally fulfilled that, "Satan is divided against himself." It is here where the ambition, pride, and vindictiveness of human and disincarnated spirits do battle against one another, tearing one another to pieces, and bleeding to death; here fight amongst the nations men against men, spirits against spirits! The spirits in opposition discharge against each other their accumulated and condensed electricities. These fluído-electrical discharges are followed by elementary events of the most horrible description. Just the same as human beings wound and kill one another in the battles by means of cunning and dexterity, so also try the active spirits in opposition to fluidically injure and disable one another. In exactly the same degree as one side of the men wins on earth, is the corresponding side of the spirits winning. Man fights against man, spirit against spirit, each to each. The most obstinate oppo-

* This, to my mind, unnecessary sign of interrogation (?) in the original text, finds its answer in all ancient and modern poetry, but especially in Homer's *Iliad*, book iv.

"But thee Atreides! in that dangerous hour
The Gods' forget not; nor thy guardian power
Pallas assists, and—weakened in its force—
Diverts the weapon from its destined course:
So from her babe, when slumber seals his eye,
The watchful mother wafts the venom'd-fly."

Note by the translator.

sition, that is, the side which deals out the most powerful electrical shocks, is generally victorious; ("There was war in heaven.") Here the victory is won by main strength, by the force of the visible and invisible weapons, and by the artfulness and cunning of men and spirits. War is an element of opposition or contrariety, the good and pure law does not prevent the ruthless slaughter of thousands, it does not interfere with the doings of its enemy; for in war, as in all other angry contests, it is only evil principles that are engaged in the strife. Equals fight equals, and thus become annulled. The peaceful law of conciliation quietly pursues its way towards general harmony, which harmony is finally achieved by the blunting effect of long continued frictional opposition. It is, therefore, still a terrestrial law, that is, a law corresponding to the degree of development of your earth, that you have wars in order to lessen the number of contrarieties. You are going to have many wars yet. Do not believe that men will turn against war or be terrified by the excellence and deadly precision of its principal instruments of destruction; do not believe that a wholesale slaughter of the masses will make men shudder at the enormities of war; no, on the contrary; they will gradually get accustomed to these scenes of blood, they will make more gigantic efforts, and rack their inventive brains to supply the antagonistic spirits, both mortal and immortal, with deadly weapons of surpassing power and ingenuity, perfectly regardless of the ghastly harvest of the battle-field. The shortness, the decisiveness and the rapidly changing power of the war, with its many turns of fortune, will act upon men as a great stimulant of their intoxicated passions; it will powerfully incite their towering ambition which is constantly increased by unprecedented success; it will augment their land-hunger; and thus nations will disappear like swarms of locusts. The rapid succession of great events and the greatness of the revolutions, which will be effected by wars between powerful nations, will agree with their newly developed tastes for change and aggrandisement, tastes principally based on ignorance and a superficial estimate of dazzling deeds, and soul-stirring sudden catastrophes. The new mode of warfare, the unparalleled excellence of tools employed, which will almost in a twinkling of the eye prostrate whole empires of men, will appear to the witnesses of the great events coming in a light of grandeur out of all comparison with past history. They will be proud of their guns, cannons and death-breathing batteries, and the rapid movements of a recently created science of tactics will completely carry away their hearts and intellect. The course of political evolutions and reforms will no longer be a slow one, chronical thirty-years—wars will no longer be possible, and blows following upon blows will demolish states, empires and nations, and call up new ones in their place like mushrooms. This will be a time of quick tropical growth, the time for slow budding being past in the world's history; this, indeed will be a time of acute morbid affections and crises. Your earth now resembles a sick old man who has been treated for years by all sorts of physicians adopting all sorts of remedies, regimens and diets. Formerly the remedies used were slow in their operations, the stages of the diseases protracted. Now, however, the body of your earth is covered with old sores and ulcers which the alterative drugs of a thousand years have brought to the surface. One abscess after another of the body politic matures, bursts and throws off unhealthy matter. Political science is a psychological study in the history of nations, and the development of the history of the world may now be likened to that of an adult man who has passed through his infancy and youth, and is now entering upon the age of a matured manhood."

Manifested in August, 1870.

To these semi-prophetic observations on war, observations which give a very doubtful support to the officially announced promises of a solid peace, I have only a few words of illustrative comment to add, trusting that my remarks will not be misconstrued as representing the longings of my own heart, but simply as giving expression to fears, the basis of which may be found by a discerning eye in the present lowering aspect of human

affairs all over the globe. For, he who has learnt to read the signs of the times in the hearts of the people, that is, in the violently throbbing pulsations of popular movement, he who has repeatedly heard the persistent, loud and threatening knocks of the iron fist of impatient progress or the old rotten gates of existing worn-out political and religious institutions, he whose refined and sensitive ear has caught the rumbling noise of the thunder growling in the distance, and the storm-fraught voice of unjustly suffering millions and of justly discontented humanity, he who duly and maturely weighs all this with an unbiased mind will not readily believe the hollow and shallow promises of a settled peace made of late by trembling potentates from tottering thrones. These vain promises could never have been made in earnest, they are as false as they are inconsistent, out of all accord with things that are, and merely intended to weight down for a short moment the restlessly heaving forces of a volcano on the eve of eruption. But a very few months will suffice to show our foolish ostrich politicians and false prophets of a false peace, that in order to have a settled peace we require to have first a settled basis for a peace; and for this basis we have still to fight. To no period in history are the stern words of the Roman maxim: *Si vis pacem, bellum para*, more applicable than to this our present time. From the farthest east of Asia, to the confines of western Europe preparations for war are going on; Japan, China and Turkey are ordering ships and cannons they cannot make themselves; pupils from these empires study the arts of war in Berlin and at Paris; Russia, Austria, Germany and France are daily building ironclads and polishing their newly invented rifles. What for? For peace!—He who has eyes can see that war is at present in the air all over the globe, preparations for it on a large scale, partly openly and partly secretly, are made everywhere, apparently trifling political disturbances are occurring now in various places which the gentlest zephyr may at any moment, fan into an universal war. France and Germany will no doubt be at it again before long, perhaps next spring. Bismark and the Pope are like two suns in one sky this long while; Spain, bleeding from self-inflicted wounds, is as unsettled as ever; Turkey is actually reeling and tottering to its grave, whilst Russia and Austria are busy harnessing the black steeds for the grand funeral of the sick old man now almost doctored to death by the diplomatic physicians of the leading European Powers. And England—surrounded on all sides by such ominous signs of a storm ahead;—England sighs for peace, and promises peace, because it sighs for it. But peaceful Albion, peaceful because there is nothing more to conquer for it, and not wishing to have its annexation policy interfered with, now wants to rest and enjoy quietly its easy won victories. England's selfish non-interference theory is based upon its desire for rest; but woe to England, if it allows itself to be caught napping at a moment so pregnant with great events. England in spite of herself, will be dragged into the coming war, the fatal eddies of coming events will also catch the flowing skirt of Britannia's robe, and make her revolve in the circling currents of the raging element, out of which only the strongest swimmers will reach the shore—*apparent rari nantes in gurgite vasto*. All these things lie yet quietly in the vast womb of time;—*theon en gounasi kaitai*,—but the birthday of great events is near at hand and, then, "let him which is on the housetop" take care that he be not found trifling with the great destinies of the human race.

C. W. ROHNER.

Chiltern, 17th November, 1875.

HERR TOLMAQUE AT CHILTERN.

(From a local correspondent.)

On Monday, 8th November, 1875, the above named conjurer gave an entertainment at the Star Theatre, Chiltern, advertised as the "Foster Seance Exposure." A few of us deluded spiritists went, and, to our minds nothing was half so astonishing as the fact that, every third person you meet is crying him up as so amazingly clever. Advice to give the delusion up, verbally, and in

newspaper paragraphs is abundantly offered, and "what will the Spiritists do now" seems the cry. Well as I said, we went to see Foster exposed, and of course we saw nothing of the sort, we saw a little very poor conjuring, then a reprieve to the bar for ten minutes, then the attraction of the meeting, the exposure! but it was of Herr Tolmaque! A gentleman present Mr. Strickland, went on the stage and performed the best trick for him, having seen it done once, and I, one of the poor deluded Spiritists, incapable of investigating Spiritualism according to Herr Tolmaque, am prepared at any time to do the whole seance trick for a very small wage, or will explain the whole freely to any of his admirers. One thing is very evident the "Herr" has never seen Foster, at any rate he does not in his conjuring perform any of the manifestations that take place through that gentleman's mediumship. F. B.

JOTTINGS ALONG THE WAY—THE EDDY BROTHERS, Etc.

BY J. M. PEEBLES.

(From the Banner of Light.)

Not "Dog days," but golden days, are these up in Colebrook, N. H., where I am lecturing the present month. Born, and spending my early years along the foot-hills of the Green Mountains, pleasant and even beautiful to me are these neat, quiet New England villages. The recent rains have given the hills and pasturelands the hues of the emerald; while the Connecticut Valley with its waving grasses and grains, and mountain scenery in the distance is absolutely magnificent.

When first starting from home I met several parties going off into rustic vagabondage and annual summer laziness. In New York, I called upon Dr. Babbitt and other friends. Dr. Babbitt's Chart of Health, just published, is really a gem; and should adorn every home, to be studied if not memorized.

Friday, reached Troy, N. Y., clasping the hands of the Starkucks, Waters, Browns, Wilburs, Kelseys, and other devoted workers. The Trojans commence their Spiritualist meetings again the first Sunday of September. Here we met with Mrs. M. A. Halsted, and her daughter Theresa, both anxious workers in the New York Society and Lyceum. They were on their way to the Eddy Brothers in Vermont. Accompanying them we reached Chittenden Saturday afternoon. There were present some forty or fifty; and among them, believers and investigators, Spiritualists and Shakers; a quiet gentlemanly-appearing reporter of the Boston Herald, his friend recreating and resting from College studies, and the Rev. A. Gage, a Universalist minister of Lewiston, Me. This clergyman, a sound thinker and eloquent speaker, is decidedly an outspoken Spiritualist. Let none say hereafter, "All the clergy are cowards."

THE EDDY BROTHERS.

Before me lies the Banner of Light, containing a letter from my pen, dated Lowell, Mass., Oct. 7th, 1865. In this communication, describing the Eddy Brothers, I said: These mediums are modest, unassuming, and unpretending, utterly unschooled in the arts and wiles of the world. When confined as securely as a skeptical committee could tie them, music would be heard upon several instruments at the same time; hands, arms, and faces shown at the aperture; and all, too, while tied so tightly that the blood partially ceased to circulate.

* * * During the materializing of faces, a young man sitting on the seat with myself, spoke out somewhat excitedly—"That's my uncle, it certainly was!" Again he shouted aloud—"That's my uncle, William Livingstone; he bowed to me!"

In a subsequent letter to the Banner I mentioned a prophecy made by the controlling spirits of the Eddy's, assuring us that in a "few years spirits would be able to so control the aural envelopes of mediums and the elements in seance-rooms as to materialize the whole form and speak in audible voices." Similar prophecies were made through the mediumship of Mrs. J. H. Conant, Dr. H. B. Storer, and several others. These prophecies have since been fulfilled—literally, unequivocally fulfilled in different parts of the country.

Meeting those Eddys, for the first time, some fifteen

years since, I then and there fully satisfied myself that they were mediums. Attending their seances in Buffalo and other Western cities several times afterwards, and then investigating again, something like a year since, all confirmed what, to my mind, required no further confirmation—the genuineness of their mediumistic gifts! One evening last week, after several Indians, Mrs. Eaton, the “Witch of the Mountain,” and four Shaker spirits clad in the Shaker costume, made their appearance; the spirit-mother of Mrs. Packer and Mr. Pritchard came out arrayed in white. Conversing a few moments with these, her children, standing by her side upon the platform, she requested an introduction to the audience. Stepping forward, they introduced her. And then, while standing by the side of their spirit-mother, each holding a hand and looking alternately into her face, each solemnly declared, “*This is our mother!*” These people occupy a fine social position in Albany, and are well known to your regular and able contributor, Dr. Ditson. The question, therefore is, Could not these people, while handling, distinguish their mother from William Eddy? If this retired merchant of Albany, Mr. Pritchard, does not know his mother, *who* does? If he and other members of the family cannot trust their own senses—their own eyes, whose can they trust?

WHAT IS SAID

“They are curt and churlish,” said a visitor, while lounging under the shade-trees that front the door.

Effects have legitimate causes. Whatever else the Eddys may be, they are not hypocrites. Their mediumship, converting such determined skeptics as Dr. Miller, of New York, Judge Haynes, of Tennessee, and other noted persons, is established. Elder F. W. Evans, of Mt. Lebanon, and other persons of note, are also competent witnesses of the mediumistic powers of the Eddy Brothers.

As yet there is much of the weird, the inexplicable in mediumship. All should carefully study the hermetic philosophy. America is getting just a smattering of the occult sciences, so well understood by the Gymnosophists of India and the Hierophants of Egypt, prior to the reign of the first Ptolemy. While purposely avoiding expressing any opinion as to the plane or spiritual status of the controlling intelligences at the Eddys, I feel free to say that spirits allied to the magnetic conditions of earth often personate *other* spirits. The law is, the nearer the earth the more power over material substance. The chemistry of the spheres—who can fathom it?

Some visiting the Chittenden mediums get little satisfaction, no tests, nor even a glimpse of their friends gone before; while others, and I may say a large majority and apparently the most skeptical, are often recipients of the most convincing tests, as well as a satisfactory sight of those they had mourned as dead. “Why, *how* is this?” Aye, that’s the question. How difficult to seize and probe those psychic forces! Invisible minds control these phenomena, and control them as they will. Let us tread cautiously, prayerfully, remembering the Pythagorean maxim: “The sage thinking much speaks but little.”

Considering the slimy insinuations, the wanton abuse, the contemptible lies and slanders retailed about these mediums—and the scars! yes, the scars they wear upon their persons as seals of their mediumship—I really wonder that they have patience, or even a shadow of faith in humanity remaining. “Touch not mine anointed,” say the Hebrew Scriptures, “and do my prophets no harm.”—Chron. xvi: 22. Some naturally talk gold about other people, others talk silver, and others dirt. It was a disciple of Swedenborg who declared that the “tattler outranked the murderer; while Edgar Poe said: “To villify another is the readiest way in which a little soul can attain passing greatness. The crab might have never become a constellation but for the courage it evinced in nibbling Hercules on the heel!”

SUNDAY AT THE EDDYS—SIGNS IN THE HEAVENS.

To the truly enlightened all days are holy, and all hours fit seasons for worship. True aspiration is worship—is *genuine* prayer. At the usual Sunday hour for religious worship the Eddy visitors and a few of the neighbors assembled in the large seance-room, where we

held a most interesting meeting. The music, if not classical was cheering; and though there were present Spiritualists, Shakers, Universalists, Methodists and skeptics, there were no jarring nor discordant words uttered. The speakers were Elder F. W. Evans, Rev. A. Gage, Eldress, Antoinette Doolittle, P. C. Tomson, Wm. Whittenmyer, a lady poet from Texas and others.

Leaving the spiritual exercises and phenomena of the seance-room and retiring to the street, we saw in the sunlit-heavens a physical phenomenon seldom, and so far as I know, never before witnessed. At this clear, mid-day hour, there was a brilliant ring circling the sun, and afar in the south a rainbow, the reflections from a part of this circle. To the right, and seemingly above this bright prismatic circle that surrounded the sun, there was a shimmering silvery circle intersecting the one that girdled the sun, and in the distance, a reflection from this silvery, yet exceedingly radiant circle. Think of it!—three circles, two of them intersecting, and all for some two hours visible; together with a beautiful rainbow-appearance, and yet no rain nor even a rain cloud in sight! Elder Frederick, (the Daniel of the hour,) briefly interpreted “these signs in the heavens.”

Strolling away in groups during the afternoon to Honto’s cave, Santum’s grave, old Indian Council-fields and other localities, all convened in the evening for a combination seance and conference. William Eddy retired to the closet for entrancement. After the usual singing, materialized spirits, coming forward one by one, occupied a part of the time, and the different speakers the other portion. The “Witch of the Mountain,” purporting to be the daughter of the biblical Belshazzar, and other spirits, spoke earnestly and feelingly. Their teachings were fraught with exhortations to the spectators to live lives of justice, purity, and self-sacrifice. All the utterances of the evening, whether from the lips of mortal or spirit, were earnest and spiritually edifying.

It remained for the nineteenth century—for Sunday, August 1st, 1875—to witness in a seance-hall spirits and mortals standing upon the same platform, and advocating the divine principles of the spiritual philosophy! Has not the “judgment set?” are not the apocalyptic books opened? is not the harvest already ripe? has not the new cycle commenced? and may not “Believers” sing the chorus:

“And the reapers shall come in their turn
And gather the ripe and the true,
With spiritual fire the tares they will burn,
That the heavens and the earth may be new.”

THE TRIALS OF MEDIUMS—TALK WITH A SPIRIT.

In Old Testament times mediums were called “men of God.” In another country and at a later period the most gifted among this class were denominated “mystics.” In all ages they were the watchers on the tower—the sentinels upon the hill-top, and the palms that caught the first gleams of the rising sun. To-day they are the message-bearers that bring tidings from our loved ones who have passed through the western sun-gate into the morning-land of eternity. Mediumship, having its uses, is subject to abuses. It is not to be trifled with. Few are organically fitted for it.

That it is exhausting is generally conceded, spirits using the odic auras and nerve-forces of their subjects for the production of the manifestations. Physical mediumship is the most called for. Normal mediumship is a higher phase, and yet the least studied. Genius is but another name for inspirational mediumship. To inductionists—to dwellers in the outer temple—physical mediumship is the most satisfactory, because affording tangible proofs of a future existence. Mediums of the right stamp will not object to reasonable and even such crucial tests as honorable and right-minded persons may suggest. Gold is brighter from being tried in the furnace. Genuine mediums giving their whole time to the exercise of their gifts should be both protected and liberally sustained. This was the custom in Egypt, and also amongst the ancient Greeks. To trick, to deceive in mediumship, is not only fool-hardiness, but heaven-daring sacrilege. It is in fact trifling with the soul’s dearest affections, and trampling upon those sacred relations that pertain to immortality. And this remark

is as applicable to *diakka*—to juggling spirits—as to mortals.

The Harmonial Philosophy is not based upon the physical manifestations. These are but the hints, the incidents along the way. If the Eddys, the Slaes, the Youngs, the Comptons, and all others, should be proven tricksters, it would no more jostle my faith in Spiritualism than the storms and whirlwinds disturb my belief in the immutability of law or the infinite harmony of the universe. I have the witness within myself. Angel hands often touch me, and the "still small voice" cheers me along the uneven pilgrimage of life.

While in my library-room a few weeks since, reading the ancient Plotinus upon the "Subordination of the beautiful to the useful," I fell into a quiet, abstract state of mind, and the spirit Aaron Knight stood as consciously in my presence as did ever a mortal. During a conversation that can never fade away, I remarked, "It does not seem possible that you are so real, so materialized."

"I am not so materialized," was the ready response, "as you are for the time being spiritualized and conditioned to sense my presence."

"But I did not know that you were such a glorified being."

"I have never fully revealed myself to you through my medium. Modesty is with us a virtue. I have just entered the Pantheon of progress; the infinite stretches before me in golden radiance."

"What is the effort—the motto in your sphere of existence?"

"*Ever pursuing—ever seeking to become.*"

"This sentence, so succinct, continues to ring and reverberate in my soul's council chambers. The spiritual is the real."

LEBANON AND THE ENFIELD SHAKERS.

Leaving, the Eddys after an evening's seance, for Rutland, our coachman, owing to the intense darkness, upset the carriage, pitching all five of us pell mell into the ditch. As there were no bones broken it was considered a "striking" episode—nothing more. Give me the rolling ocean for safety. Reaching Lebanon early the next day, we were soon very comfortable in the pleasant and cozy home of Mr. Durant and his excellent family. Here is harmony, peace, rest. Mrs. Durant is an excellent medium. Florence, just home from a western academy, is a diamond. Her tongue talks itself, while her eyes fairly glitter with brightness and intelligence. Mr. and Mrs. Durant had recently visited the Eddys, and were charmed with the manifestations. So were the spirits that control this estimable lady. It was truly refreshing to hear Mrs. Halsted and Mrs. Durant talk of the manifestations, for there was soul, feeling and enthusiasm in their conversation. Mrs. Halsted preferred Horatio's seances, others William's, and so different were tastes satisfied. Whenever spiritual meetings are held in Lebanon, Mr. Durant has to assume the responsibility. In too many localities the few have to bear the burden.

Thursday, accompanied by Mr. Durant, we visited the home of the Enfield Shakers, and a delightful village it is, nestling by the shores of a crystal lake. Shaker settlements are comparable to spiritual oases dotting the desert lands of earth. As vice secretly pays homage to virtue, as heaven is more inviting than earth, so all Shaker homes should be made so spiritually artistic, so spiritually beautiful as to attract to their embrace even those who "dwell in the tents of wickedness." This was our thought when we saw the Enfield farming-fields, the handsome lawns, the capacious buildings, the garden, yellow, purple and crimson with flowers, the music-room with organ and piano, and listened to the singing of songs; that, first sung by the resurrected one hundred and forty-four thousand in the heavens, were inflowed to the different mediumistic minds constituting these communicative fraternities. All the Shakers are Spiritualists.

After tea, a party of brothers and some thirty sisters, walked about in the garden, and then down by the lake-side, where the music of voices mingled with the music of the rippling waters. In the evening there was a public meeting under the lead of Elder Abram Perkins,

who inspirationally composed the song, "God is infinitely able." The Rev. S. C. Hayford, formerly a Spiritualist lecturer, now a Universalist clergyman, took part in the meeting. He is still a firm believer in the ministry of angels. In the morning I visited a Shaker medium—*visionist* as they often term those among them endowed with spiritual gifts. The sister often leaves her body and travels in the world of spirits. Her delineations of life among the angels are as marvellous as beautiful. A band of sisters gathered at the gateway singing as we left. The echo of their music still lingers—sweetly lingers in our memory.

COLEBROOK AND CANAAN.

The northern New England villages, a little distance apart, are truly inviting in the summer-time. The Spiritualists here are not numerous, but substantial and influential. Mrs. A. P. Brown was their speaker—and subsequently Mrs. E. A. Paul, both giving excellent satisfaction. The orthodox editor of the Colebrook Sentinel, whom to see is a pity, is terribly excited just now about Spiritualism. He raveth! But Spiritualists, Universalists, Adventists, and Freethinkers, all feel tenderly towards him, knowing his many and truly painful life-failures. Sour and dry, the poor man wants lubricating, anointing with the oil of wisdom. As an individual, I like him,—bless him—and have faith in his final salvation; because the bible encouragingly assures us that "The Lord preserveth the simple."

THE GENERAL OUTLOOK OF SPIRITUALISM.

As a fact—a science—a philosophy—it was never better. Not as an organization—not as one grand army; but as an enlightening power, a diffusive leavening principle, it is marching on unto victory. The truth is always safe. The deliberate thinker has no anxiety as to its final triumph. It has an absolute existence unharmed by traitors, untouched by imposters, unaffected by the belief or disbelief of men. It cannot, as Bryant sings, be "crushed to earth." The faith of a few of its votaries may be temporarily shaken; they may be beguiled from their steadfastness, or entangled in the meshes of the psychological, peopling this or the other side of the river of death, but, prodigal-like, they return again to their Father's house. Theological husks do not satisfy. Forms are but flitting shadows. Genteel society is too often a sham, while the most respectable churches are but warehouses for exhibiting the latest fashions. The times call for men and women all aflame with truth. Speak, then, the divinest thought of the soul. No mind what the people say. Jesus, says the apostle, "made himself no reputation." It is not reputation, but *character*, that endureth for ever. Spiritualists need organization, order, harmony—more charity, toleration, devotion—more consecration, enthusiasm, *religion*; Call me enthusiast, fanatic, dreamer, if you will: still the dream, the hope, the knowledge of a present angel ministry, I carry in my soul as a seed of heavenly planting. Already it is rooting, budding in a million hearts, to ere long blossom and bear immortal fruitage. Discipline awaits all. Swift feet press toward the goal.

"Everywhere I see a cross,
Where'er the sons of God have breath;
There is no gain except by loss,
There is no life except by death."

The future is not only fair and golden, but rainbow-crowned. J. M. PEEBLES.

Colebrook, N. H., August 13.

WE have received an account of a remarkable seance at Barnawartha, where amongst other manifestations, the medium was (in a lighted room,) levitated about three feet from the floor, and floated across the room to a sofa at the further end, in the presence of three witnesses, from pressure on our space, the letter is held over till next month. We have also been favored with some specimens of poems written through a young girl, who has only recently developed as a medium. As a rule productions of this class are faulty, the rhythm being unequal to the sentiment, one of these however, is a little gem, we shall present it to our readers in next issue.

MELBOURNE SPIRITUALIST AND FREE-THOUGHT ASSOCIATION.

MR. BRIGHT'S LECTURES.

A series of four lectures, under the auspices of the above association, were delivered at the Princess's Theatre during last month by Mr. Charles Bright, the general subject being the "Revival of Christianity," which the lecturer divided into four sections, as follows, viz:—"Its foundation, its mythological and ecclesiastical degradation, its partial reformation, and its spiritual revival." A charge of from sixpence to two shillings was made for admission to the various parts of the house, which had the effect of limiting the attendance, which averaged about 400 per night. The lectures were prefaced by appropriate readings from modern authors, and the services enlivened by some excellent vocal music by a select choir led by Miss Octavia Lane, and accompanied on the harmonium by Miss Dwight. The chair throughout the course was occupied by Mr. John Roes. In the first lecture, Sunday, November 7th, Mr. Bright briefly reviewed the rise and progress of primitive Christianity and defined the sects then existing, showing the "Essenes" to be the Puritans of the day, whose lives accorded with the teachings and precepts of Jesus, whom the lecturer thought was one of them. He considered the Shakers of the present day were similar in their lives and beliefs to the Essenes. Jesus, ignoring the society of bishops, kings, and princes, was content to mingle with and teach fishermen, publicans, and sinners. Hence he was stigmatised, by what is called respectable society, as a blasphemer, wine bibber, and friend of Beelzebub. The same persecution that was meted to Jesus has been the reward of most reformers whose labours have left the world better than they found it. Thomas Paine was a modern instance. He had been hounded down by men who had never read his writings, and his character was loathed by persons who had never taken the trouble to make themselves acquainted with it. One of the most mischievous elements in society was the outward profession of opinions which men in their secret hearts could not justify. Mr. Bright concluded this lecture by comparing Thomas Paine's belief, as recorded in his "Age of Reason," with the Athanasian creed, which made apparent to the hearers the vast superiority of the former over the latter, and its greater harmony with the Christianity of Christ.

In the second lecture, Mr. Bright endeavored to show that many of the Christian festivals were but modifications of pagan ones and held on the same days; that Christianity had borrowed largely from paganism ever since Constantine had adopted and patronised it. He established a system of priestcraft which had prevailed ever since. Under this system the religion of the great reformer had become as a violet in the clutches of a prizefighter, and had been kept from dying by being drenched with the holy water of Constantine. Jesus prayed for the poor, ecclesiasticism for kings and princes. For the last 1500 years Christianity had been prosecuted as a trade, and had been prosecuted with distinguished success. What the system had accomplished in Italy—that vast museum of magnificence and misery—was indicated by an extract from Mark Twain, wherein he contrasts the wealth and grandeur of their religious institutions with the poverty and ignorance of the masses of the people. For every beggar in America, he says, Italy could show a hundred. Constantinism—he would not call it Christianity—had grown into a huge system of degraded ecclesiasticism which oppressed the people of the present day. The religion of the Episcopal princes of the Church of England was as far removed from the Christianity of Jesus, as was that of the sects who plumed themselves upon being the exclusive heirs of salvation.

Out of an enormous Church revenue of £8,352,000, the Archbishop of Canterbury received an annual income of £56,650, the Archbishop of York, £32,000; the Bishop of Durham, £36,420; the Bishop of London, £70,000; the Bishop of Winchester, £57,470; the Bishop of Ely, £42,698; the Bishop of Salisbury,

£27,700; and the rest of the Lords spiritual averaged each £10,000 per annum. This was scarcely in accordance with the teaching that advised the disciples of Jesus not to lay up treasures on earth. It was related of George the Third that when a certain bishop waited upon His Majesty to inquire what steps could be taken to put a stop to the eccentric labours of George Whitfield, the King shrewdly replied that he could see no other way but to make a bishop of him; that, he thought, would stand a good chance of stopping Whitfield's wild career. But whatever might be said of the matter, one thing was perfectly clear, that the present system of praying and paying was as much opposed to the teaching of Jesus of Nazareth as was the praying machine of the African, and the world, and especially the poorer classes of the world, was beginning to know it.

While the upholders of priestcraft, in their representative capacity, claimed powers, immunities, and privileges, which were denied to lawyers, lecturers, and other labourers in the hive of intellectual industry, it was the duty of all true followers of, and believers in, the doctrines of Jesus of Nazareth, to meet their pretensions with an indignant *non constat*. The age has found priestcraft out, and it was doomed to disappear from the stage of the world.

Mr. Bright commenced his third lecture with a long quotation from D'Aubigne's History of the Reformation, which gave a most horrifying picture of the degraded condition of the Christian Church prior to the Reformation. Speaking of Luther, Knox, and Calvin, he gave them credit for sincerity, but pointed out the inconsistency of their conduct in denying to others that freedom of thought and action they had demanded and obtained for themselves. Still theirs was the surpassing merit of having turned the stream of Constantinism back upon its source, thereby making primitive Christianity a possible thing.

The Free-thinkers of to-day were echoing the language of the Great Reformers, when they said to the worshippers of the Bible, "This that you term God's word, is only God's word so far as it is good. Those heroes of it that you idolize, are only God's people so far as they are good people. We will not believe that it was a good thing for Abraham to propose to murder his son, because your Bible says so; we will not believe that that hypocritical sneak, Jacob, was a worthy man, and that large-hearted, magnanimous, simple soul, Esau, was a bad man. We will look upon Moses as a sagacious, astute, powerful, but blood-thirsty law-giver and commander, by no means superior to Solon or Lycurgus; and as for Joshua, we will esteem him as a ferocious slaughterer, in comparison with whom Alexander and Napoleon, Tamerlane and Genkhis Khan, Alaric and Attila, appear as gentle and merciful conquerors. We will not admit that David was a man after God's own heart so much as Louis Napoleon, of whom we never heard that he caused one of the captains of his troops to lose his life so that he might have free access to his widow. We tell you that the God herein painted is not our God, and that this book is the book of our God, only so far as it inculcates goodness, promotes love, and defies truth."

That was the language that the Reformation of the nineteenth century had reached, and it might be safely predicted that when the time was ripe, another Luther would arise to proclaim the glad tidings in the ear of Christendom. Most religions had been based on a deification of force and valour. Christianity was founded on a deification of love, humility, and as a dispensation, humanity, in the mass, had not yet reached the stage where it could, by any possibility, be established.

For fifteen hundred years people had been satisfied with an appearance—a sham veneering of paganism, and had believed they were followers of Jesus. Four hundred years ago they began to suspect they were being deluded by an apparition—a simulcrum, and since then they had been slowly and wearily travelling back towards reality. The so-called antagonism between religion and science would disappear when the world returned to the teachings of Jesus. To prove that science preached a God and an immortality of the soul, as eloquently as Jesus did, the lecturer quoted an

admirable passage from the writings of Sir Humphrey Davy, and closed what he had to say, by declaring emphatically that science had no quarrel with real Christianity. It was only when priestcraft deified a man as the Infinite Creator, and worshipped a scroll or a book, that science entered its protest; and priestcraft, whatever appearance it might assume in the eyes of the ignorant, had never yet performed, and never could perform, its hollow, ceremonious public worshippings in any other temple than that of Paganism. The Christianity of Jesus, the Fatherhood of God, and the Brotherhood of Humanity, was a form of "Theo-Democracy, wherein a paid priesthood could find no place, and public religious rites and ceremonies served only to illustrate the manner of past ages on a theatrical stage.

The fourth lecture being the most important of the series, we shall report more fully in our next.

PHYSICAL MANIFESTATIONS AT SANDHURST, DEMONSTRATING THE REALITY OF SPIRIT LIFE.

"Hast thou through life's empty noises,
Heard the solemn steps of time,
And the low mysterious voices
Of another clime?"

—Whittier.

A powerful modern writer appeals to the Churches of Christendom to produce *one fact*, to substantiate their assertion, that there is another world beyond the grave.

"We have heard talk enough. We have listened to all the drowsy, idea-less, vapid sermons we wish to hear. We have read your Bible, and the works of your best minds. We have heard your prayers, your solemn groans, and your reverential amens. All these amount to less than nothing. WE WANT ONE FACT. We beg at the doors of your churches for just one little fact. We pass our hats along your pews, and under your pulpits, and implore you for just one fact.

"We know all about your mouldy wonders, and your stale miracles. We want a this year's fact. We ask only one. Oblige us with one fact for charity. Your miracles are too ancient; the witnesses have been dead for nearly two thousand years; their reputation for truth and veracity, in the neighborhood where they resided, is wholly unknown to us. Give us a new miracle, and substantiate it by witnesses who have not lost the habit of living in this world.

"Do not send us to Jericho to hear the horns, nor put us in the fire with Shadrach, Meshach, and Abednego. Do not ask us to navigate the seas as Jonah did, or ask us to dinner with Ezekiel. There is no use sending us foxhunting and fire-raising with Samson, and we have positively lost all interest in the rhetorical performances of Balaam's ass. It is worse than useless to tell us of fishes with money in their mouths, and call our attention to vast multitudes stuffing themselves with five barley loaves and two sardines. *We demand a new miracle, and we demand it now.*"

What answer can the Churches make to such an appeal? The oracles are dumb! The two great branches of the pseudo-Christian world—the Romanists and the Protestant Trinitarians—waste their money and their foolish efforts in a vain attempt to convince weak-minded people—black, white, and copper-colored—that the all-wise and Infinite Spirit was, on one occasion, actuated by the low passions of a *palliard*; stooped to degrade his own moral character in the eyes of his creatures, by having a salacious and criminal conversation with his own mother. And for what purpose? That he might become his own son, to be buffeted and crucified by inhuman brutes, to appease his own blind and stupid fury, or wrath, which he never felt towards the poor creatures whom he had called into being from a perfect motive, constructed of perfect material, and ordained to progress, through ages of gradual development, towards the perfect and sublime destiny his angels enjoy! No wonder the dogmas of Christendom make small headway among the heathen. No wonder!

"Oh judgment! thou art fled to brutish beasts,
And men have lost their reason."

Yet these dogmas are proclaimed by adult men, apparently sane, in this new country, in spite of modern enlightenment; and Spiritualists, in spurning such dogmas, and in offering a rational philosophy, founded on facts, to replace them, are stigmatised as credulous and weak-minded.

The old cry is heard in the places of pharisaic resort,

* Ingersoll.

"Away with the true man, and release unto us the robber!" "You want a new miracle, and you want it now, do you? Behold the Wafer, and be still!"

The Great Architect and Preserver of the innumerable worlds that pursue their radiant and majestic career in the illimitable void that men call space; who maketh His angels spirits, and His ministers a flaming fire;—"Come with us on Sacrament Sunday, and we will show you that Power crowded into the circumference of a tongue wafer, to be swallowed by cold-hearted sordid worldlings, and hollow, windy fools." Fancy the Creator of the Universe lurking in the viscera of a hungry bishop, prior to being smothered beneath a surfeit of beef and beer.

These dogmas must be overthrown. They are false. They are wicked and obscene. Their defenders have attacked Spiritualists; it is time for Spiritualists to attack them. The age of cruelty has passed away. The age of reason has commenced: the Spiritual Age: the new Heaven and the new Earth. Let us thank Him who maketh his angels spirits, and His ministers a flaming fire.

The present writer has been privileged to attend two meetings of the Energetic Circle at Sandhurst, where earnest souls are seeking for that knowledge, and those facts, which the Churches cannot give—asking Nature to unveil those secrets she coyly hides from all except the pure and the persevering. These, finding the door opened to their persistent knocking, and they themselves standing, as it were, in the ante-chamber of another world, are encouraged to persevere.

For four years they have diligently struggled upwards towards the light. The derision of the ignorant, the sordid, and the hell-deserving, could not change their purpose. The impatience and frivolity of shallow friends only gave them obstacles to overcome.

Acting in conjunction with the angel world, whose acquaintance with physical and psychological science has been developed during the present century, side by side with the increase of knowledge on this side the veil; feeling happiness and confidence in the knowledge gained that spirit life is a fact; that the conscious existence of disembodied beings is proved to a demonstration, and accepted by people of courage and intelligence all over the world, in every land, under every sky; perceiving that this great truth, when it comes to the fulness of its flowing, is capable of effecting the absolute regeneration of all the nations of the earth; feeling this, the Spiritualists of Sandhurst are doing, in their day and generation, a similar work to that by which the early Spiritualists, in Christ's time, have so profoundly influenced the succeeding generations of civilized mankind.

On the members of the Circle taking their seats, which were arranged in the form of a horse-shoe magnet, with the medium placed between the poles, and hymns being sung by the ladies and gentlemen to produce mental or psychological harmony, the lights were put out, all hands joined, and immediately the medium was entranced, and the deep bass voice of "John King" was heard in the darkness, announcing his presence.

Then a faint peculiar light appeared near the floor, shining through the bars of a brazier, as large as a tea-cup, constructed by the angels, and this brazier was in constant use during the manifestations that followed; being waved about by an invisible force, and employed as a lantern, to exhibit the forms, figures, and drapery, which, being composed of the magnetic emanations of the members of the Circle, are liable to disintegration and dispersion by the action of chemical or solar light.

A luminous smoke or incense constantly ascended from the lighted brazier.

Immediately on this becoming bright enough, a small figure appeared on its knees on the floor, dressed somewhat like a Druid, with a turban and white surplice, kneeling close beside the medium, who was sufficiently visible in the dim light, sitting entranced on his chair.

The spirit lamp or brazier was repeatedly flourished about the two forms, by a hand and wrist unquestionably independent of both.

On our second visit to the Energetic Circle, this light was confined within the palm and fingers of a man's

hand, made luminous by the light around them, the fingers being kept in constant motion, as if to convince us that the owner was alive.

The next manifestation by the ministering spirits consisted of an exhibition of an immense mass of white drapery suspended from a tall clothes prop, the corners of the sheet hanging down to the floor. When this vanished, two large figures—life size—were discernible in the air, their feet resting on the edge of an office partition fixed in the room. These figures were badly materialized. When the light was passed over their faces, no features were visible, merely a plain white surface where the features should have been.

While we were watching these figures, an arm was projected from the side of one of them, the elbow being slowly bent as the light was passed along, high up in the air, by the ghostly hand and arm which wielded the brazier during the evening.

These two figures having vanished, a half figure of a female proceeded round the circle, midway between the floor and the ceiling; the head being at least eight feet from the floor. The hair was fixed in a knot of several plaits, curled up on the top of the head, the front hair being in smooth bands, terminating in short old-fashioned curls on each side; the face was turned from us, but we could see the style of head-dress from behind.

This figure, invisible below the waist, was clad in a dark stuff tight-fitting dress, and was lit up by a light shining vertically on it, not proceeding from the brazier, but of a different hue, and from a source which seemed to be above the ceiling. This light, unlike the other, emitted no smoke. After these manifestations, there was silence for a few minutes, and presently a gruff voice called out, "Alfred Longmore will soon be here." The words were dying away, when a noise occurred like a man descending on the floor in his stockings, making a loud heavy thud.

The circle evidently knew the spirit, and the chairman having welcomed him, a voice called out, referring to the entranced medium, "Tie him."

To see to do this, the candle was lit, the medium's hands were tied tightly in front of him, time was taken, and after a lapse of 16 seconds (subsequently ascertained) a voice cried "Time;" the chairman struck a match, and the medium's hands were found tied behind him, much more tightly and cleverly than we could tie them. After being sufficiently examined, time was again taken, the light extinguished, and after a lapse of forty seconds, the medium's hands were discovered tied fast, one on each side of his face, the ligature being tied so closely and dexterously round the wrists and neck, that we could not find the fastening. After examination, the light was again extinguished, and in twenty-two seconds the tying was unfastened, the hands placed in the medium's lap, and tied there. "Time" was now called for the last time, and in the full light, before our eyes, the handkerchief was untied by unseen fingers, and flung to some distance from the unconscious medium.

The medium entranced, now went the round of the circle, his control speaking through him to some few of the members, and after that bid us "Good night," and the circle broke up.

October 31st.—At our second visit, the members of the circle having harmonised the magnetism by music and singing, and reciting the Lord's Prayer, originated by the greatest of mediums, at his "first coming," many centuries ago, the light was put out, the deep bass voice of "John King" was heard announcing his presence, and instructing us to join hands.

The present writer was now taken by the hand, which was placed on a small materialized head, and drawn slowly over long tossed thin hair, and over a bare face, very small, very round, very cold and unnatural, very badly proportioned, and without eyes. The chairman and a lady visitor announced having felt the same head and face in a position near the floor.

The spirit light next appeared. It was this evening held between the fingers of a living hand, and immediately there appeared a small male figure, pale, imperfectly materialized, but the face, eyes, and a black beard were plainly visible under the light. This figure having

faded away, reappeared—enlarged—standing—and seemingly seven feet high, the outline very distinct. A slab of white matter seemed to grow in the atmosphere, and the superfluities falling away, a man's tall figure remained; the drapery white, the beard, hair, and eyebrows black; the head being covered with a hat and puggeree, a white sun curtain hanging down behind, sheltering the neck. The features of this figure were well materialized; the long black beard, and indeed the whole head being exactly similar to the portraits of "John King" published in the London Spiritual papers, "Human Nature" and "The Medium."

Then we had presented to us a youthful female figure without a head, the angels evidently failing in their efforts to materialize that; but the drapery was distinct, and well lit up from the shoulders downwards.

"John King" then made way for "Alfred Longmore," who directed the medium's hands to be tied in front of him.

This was done, but not tight enough to satisfy the spirit, who had the tying repeated. Time was taken, the light blown out, and after eight seconds, the candle was lighted to order, and the medium's hands appeared tied behind him, so tightly, that the flesh round the ligature was quite bloodless with the strain.

The operating intelligence was hereupon requested to remove the medium's coat, without untying his hands, and having intimated assent, time was taken, the light extinguished, and, after a lapse of 22 seconds, relighted to order, when the medium appeared standing, entranced, in his shirt sleeves, his coat on the floor beside him.

The next operation was to put the coat on again, and this was accomplished in 65 seconds, the stertorous breathing of the medium during the process testifying to the expenditure of force. Two gentlemen present were hereupon invited to undo the ligature, and release the medium; but they had to forego the attempt, and had no sooner withdrawn a few feet from the medium than his hands were parted violently, and, in the light, the handkerchief that bound them was jerked into the chairman's lap.

Facts and evidence of a similar description are being multiplied in every country under heaven.

What is to be done with them? To a mind free from bias, and open to the reception of Truth, they go far to prove the existence of intelligent beings, operating in accordance with natural law, and animated by a benevolent and unselfish desire to convince mankind of a life beyond this. We appeal to the churches to re-establish their influence by a calm and dispassionate examination of the philosophy and the phenomena of Spiritualism, for if it is of God, and they disregard it, they must take the consequences.

The mission of Spiritualism is to effect the complete emancipation of the human mind. That may, as Buckle puts it, come quicker than any one expects, "For we are stepping on far and fast. The signs of the times are all around, and they who list may read. The handwriting is on the wall; the fiat has gone forth; the ancient empire shall be subverted; and the dominion of superstition, already decaying, shall break away, and crumble into dust."

Spiritualism as a scientific system, governed by natural law, offers irresistible attractions to all lofty souls who feel that the permanent improvement and elevation of human nature is an affair of millions of diverse influences of every possible description, seen and unseen, acting on suitable material already provided, and operating through periods of time which can only be described as infinite; an eternity which Spiritualism teaches will be occupied by the sons and daughters of the Great All Father, in the harmonious unfoldment of the countless human germs, undergoing the process of gestation in myriads of birth spheres, scattered like dust in the fields of space; afterwards aiding the development, the higher education, and redemption, of the multitudinous creations of His infinite Love.

"May He, in whose majestic light,
The Source of Knowledge lies concealed,
Prepare us to receive aright,
The truths that yet shall be revealed."

REVIEW.

LAYS FOR THOUGHTFUL WORKERS.*

THE above is the title of a small collection of poems by Mr. E. F. Hughes, of Portland, whom our Melbourne readers will recognise as a lecturer for the Progressive Spiritualists, at the Masonic Hall in 1874, and more recently at the Temperance Hall. In the course of Mr. Hughes's last lectures, two short poems were given as appropriate to the subjects lectured upon, viz.: "Straightforward" and "Speak for the True." Their excellence was remarked, but it was not then known that the lecturer was their author. They appear, with many others equally good, in the present collection. Although the rhyme and rhythm are good, the beauty of the compositions consists in the excellence of the sentiments they embody. One of the shortest, entitled "Singing and Working," has a cheerful ring about it which takes our fancy:—

"Sing, Boys, and work : work, while you sing :
Song strews life's roughest path with roses,
And turns into an easy thing
The hardest task that toil imposes.

Work, Boys, and sing : a pleasant song
Makes our most weary seasons pleasant ;
Borne on hope's buoyant wings along,
The better future seems the present.

Singing secures a double gain :
The music gladdens ears discerning ;
And oft the poet's words contain
Some useful lesson worth the learning.

Singing, we more than raise the voice ;
Our spirits soar to realms ideal ;
While, as our fancy guides our choice,
We blend their glories with the real.

Thus, mingling songs with our employ,
We chasten care, and banish sorrow,
And realise a present joy
In hoping for a bright to-morrow."

The "Fallen Brother" and "Fallen Sister," pages 27 and 29, breathe the true Christ Spirit, while his definition of the true "Man," on page 43, is excellent. Mr. Hughes evidently does not publish for pecuniary profit, as the collection of 47 pages is issued at sixpence.

AN EXCELLENT TEST OF SPIRIT INTELLIGENCE.

[The following particulars, accompanied with communications and letter from the long-lost sister, were furnished to us by a respectable Scotch family residing in one of the Northern suburbs. Mrs. M— has been a believer in Spiritualism for some time past; her husband, though somewhat interested in what transpired at the circles, was a consistent materialist until this test of the truth of the communications was received; that, he informed us, swept away all doubt from his mind. To use his own expression, "There was no getting over it."—Ed. H. L.]

Mr. and Mrs. M— left Scotland for Australia over 30 years since, Mrs M— leaving behind her a brother and sister. Shortly after their arrival here, the correspondence with this brother and sister ceased, and nothing more was heard of them until the early part of this year, when, at a circle at Mrs. M—'s house, a spirit purporting to be her brother communicated, stating that he had been in the spirit world 16 years, and that the sister was still in the body, living in America, writing in answer to their request what purported to be the name of the place, but this, after repeated attempts, they were unable to decipher. It appeared like "Chig" or "Chigo," and not knowing any place with a similar name, was pronounced by Mr. M— to be humbug. Mrs. M— nothing daunted, and having more faith, pursued her inquiries, and was told if she wrote to the postmaster at Burreltown, in Scotland, enclosing a letter for her sister, the said postmaster knew the address and would forward it. This was done, and, to the surprise and gratification of the whole family, a reply from the long-lost sister, "dated Churchville, Monroe Co., U.S.A., July 8th," was received by

last mail. Most of the letter is on family affairs, but we extract from it those portions which bear upon the test:—

"My Dear Brother and Sister,
"Your letter dated March 12 has just come to me, it was made welcome indeed, it seemed as if it came from the dead. We were all so glad to hear from you; we never met but we talked about you. The last letter we received was when Sister Ann died, from William. I answered it. Brother Thomas wrote after that, but his letter came back. Dear sister, I have so much to say to you that I hardly know where to begin, but now when the communication is opened we can exchange our feelings frequently. We are all in North America, and all well. It is 31 years since James, Helen, Thomas and family came here, and 25 since Margaret and myself came. Brother John died about 16 years ago. They did not come to America. . . . I never would have got your letter, but Jas. Brodie is postmaster at Burreltown, and he is brother to Helen's husband, so he knew our address and sent it on to me. . . . I think some to go to Chicago to live this winter. I lived there before the great fire."

From the foregoing extracts it will be seen that the information given by the spirit brother (John) as to the period of his death was correct. It also throws some light upon the word they were unable to decipher, which was probably "Chicago," where it appears the sister had lived, and is living not far from now. We are often asked for the good of Spiritualism. Is it not exemplified here? A long-sundered family united, and a knowledge of immortality brought to one who had failed to find evidences of a future life in any other direction. In reference to the communications handed to us with the letter, one of them appears to be a remonstrance with Mrs. M— or some member of the circle, who, from something unsatisfactory having been communicated, had hastily accused the spirits of falsehood. The communicating spirit, a female, says, "We wish to give you all the information we can, but if we do make mistakes, it is not because we do it for malice, but because I am not developed enough yet for giving quite such intelligent communications as perhaps I should, but believe me, I don't wish to deceive you." The other communication is from the brother "John," subsequent to receiving the letter. After expressing his pleasure at the results of his former communication, he says, "Dear sister, you should have been there when they got the letter; you would have laughed, for they looked as frightened as if your ghost had appeared before them. Sister Janet run over to Thomas with the letter in her hand; she was so glad, for they made quite sure you were in the spirit world. I was there when the letter arrived, and was very glad to see them so happy about it." The communication concludes with an exhortation to the sister to persevere.

CASTLEMAINE SPIRITUALISTS GROVE
MEETING AT MOUNT ALEXANDER.

THE Annual Grove Meeting of the Spiritualists and friends at Castlemaine, was held on Sunday, the 14th November, and a most successful and enjoyable day it was to all concerned. Our Mr. James Shaw, with his usual liberality and generosity treating the whole of the young folk belonging to our Sunday Lyceum, providing them with conveyance and all the good things needful in abundance. "Shaw's" annual treat is becoming quite a recognised institution with the youngsters, and it is almost needless to say anxiously looked forward to by them. The adults of course provided themselves, and we had a pretty good muster, beside many visitors or non-spiritualists. In the afternoon a service was held, in amongst the massive granite boulders about half-way up the mount, the attendance was good, and we had two very excellent addresses spoken through two of our lady mediums, Mesdames Bamford and Adams. The day was delightfully bright and clear, with a pleasant breeze cooling the heat of the sun, the spot is one of great beauty, and the views most extensive and varied. The party returned at dusk, with nothing to mar the pleasure and harmony of the gathering, one and all expressing themselves highly gratified with the day's out, feeling benefited in body and spirit. May we have many more of the like, is the prayer of yours, etc. BETA.

Castlemaine, 15th November, 1875.

* "Lays for Thoughtful Workers," by Edward Francis Hughes. Melbourne, 1875: George Robertson.

AN EXPOSITION OF SPIRITUALISM.

DELIVERED BY W. H. TERRY, AT THE MASONIC HALL,
MELBOURNE, ON SUNDAY, OCT. 31ST, 1875.

MAN forms his opinion of things by the light in which they reach him. All things, ideas, and principles, have their "spectrum," so to speak; their divergent rays are many colours, and it is only where the ray in harmony with the mind of the individual is reflected upon that mind, that real interest in the object, subject, or principle, is awakened. The bright Spiritual light now descending from the higher spheres cannot in its purity penetrate the general moral atmosphere of society; the social and moral angularities split up its rays into fragments, reduce its purity, and distort its beauty.

All reformers, social, moral, or spiritual, are recipients of this divine light, consciously or unconsciously. It is the duty, and should be the highest aspiration of those who are conscious of its reception, to diffuse its rays as steadily and extensively as they can.

The Harmonial mind, standing upon the apex of the mountain of reform, surveys and comprehends all movements for the amelioration of the condition of humanity, and lends its influence to those most practicable and well-conceived. Spiritualism, in its highest aspect, is a Harmonial philosophy—a system of ethics comprehending all reforms, from the simplest matters of everyday life to the grandest conceptions of the human mind. Freethought has recognised Spiritualism as within its scope. Strictly speaking, Freethought is a part of Spiritualism—one of its leading features. There are thousands whose minds are prepared to receive and benefit by Spiritualism, were it presented to them in its true light, but the rays which reach them are broken and distorted. The press, which is the medium through which the general public obtain their first ideas in respect to it, seems incapable of reflecting the brighter rays of spiritual light, hence gross ignorance prevails amongst mankind as to the true nature of Spiritualism, its philosophy, scope, and even its phenomenal facts. It is my intention to present to you, as far as the limits of a lecture will allow, the gist of Spiritualism, and at some future time (should necessity arise) elaborate the various phases of the subject now presented. The last two or three decades have been remarkable, amongst other things, for the great mental activity displayed in all civilised nations. Scientific research and religious thought have been actively prosecuted by a large percentage of the community. Sceptics have spoken boldly, and their utterances have been eagerly listened to by the people. Atheists have grown strong, and many able men, like "Iconoclast," played sad havoc with the churches, and destroyed the faint hopes of immortality which many clung to. The yearning desire of the multitude was for light; to the thinking mind, there appeared nothing between a blind unreasoning faith and hopeless materialism. What more natural than that, at this juncture, the cry of humanity should be answered and light shown by the Almighty Father to his earthly children? This light is modern Spiritualism, and the knowledge that, by earnest seeking, immortality may be demonstrated and the nature of the future life revealed. The evidences presented by Spiritualism of the reality of a future life are as follows:—The movement of tables and other ponderable objects (by an invisible force), which are used as telegraphs; and, on a code of signals being arranged, intelligence is manifested by the communication of messages professing to be dictated by the spirits of men or women who formerly existed on this earth. The mechanical control of the arm or hand of individuals, without the use of their individual muscular power, by which intelligent messages are written, often in the orthography of the spirit, who professes to control. Trance mediumship, in which state the entranced persons speak, often in other voices than their own, and display an intelligence beyond their normal capacity. Levitations of ponderable matter and the human body, the playing of musical instruments by unseen hands; the materialisation of spirit forms, tangible to and recognisable by those who have known them in the body.

All these phenomena have undergone the most rigid scrutiny of thousands of intelligent men and women, including men of science and members of the learned professions, and their reality is being constantly reaffirmed, yet few are so dogmatic as to expect or even suggest belief on their evidence. Assuming these effects to be produced by disembodied spirits, a philosophical explanation is demanded as to the *modus operandi* of their production. Mesmeric and biological phenomena are now very generally admitted as facts, and these will serve as an illustration of some phases of the Spiritual, notably the trance speaking, the only difference being that in the latter instance the biologist is a disembodied spirit, and in the former an embodied one. In biologising, the operator first charges his subject with his nerve aura (which is a spiritual fluid), and having rendered the brain of the subject negative to his positive will, causes him by the action of that will to speak and act as he desires. The medium for trance is similarly situated; he places himself in a receptive condition, the mind passive and body at rest. The disembodied spirit is the biologist, and as soon as the subject is sufficiently under control, impresses him with the ideas and, in some instances, the words, he desires to express. Where the arm alone is controlled, it is local biology. An illustration of the method of communication by writing, and explanation of some physical phenomena was given to me about ten years since by an intelligent force, which controlled my arm, and which professed to be a spirit.

In reference to the magnetic sphere, he says:—

"Spiritual magnetism from that source now propels your arm to write, and it is capable of controlling and moulding your mind into shape and order for what is required of you. The Electrical aura is the means used by inferior societies of spirits to move tables and other ponderous material things; but the magnetic influence is more to be depended upon and more potent than the electrical.

"The operation of magnetism on matter is slow but sure, it is ceaseless and uniform, and none but spirits can see its progressive effects. But on man its operations are quick, and perceptible to man. Spiritual contact is maintained by magnetic means, and the blending of the superior parts of man's magnetic exhalations with the inferior parts of the spiritual materialities forms the connecting link through which spirits communicate with man."

Passing over an account of the initiation of modern spiritual manifestations, and the results flowing from it, I take up the thread at the explanatory:

"The sphere of sympathy or magnetic contact is situated near the surface of the earth, and is constantly occupied by spirits influencing or communicating with man. It is a belt of magnetic emanations, superior to the common terrestrial magnetism, but inferior to spiritual magnetism, it serves as the medium of the two. The spirits who desire to operate, or communicate, station themselves on the upper strata of this magnetic belt and direct their energies towards the object or mind to be acted upon, and the confluence of spiritual energies is concentrated upon that object, the magnetic atmosphere answering the same purpose as the wire does in your terrestrial magnetic telegraph.

"Now, at the present time, I am situated, as you write, at an elevation of about five miles from the earth's surface, immediately behind you, at an angle of about 40 degrees. You represent the indicator at the extremity of the telegraph, I the operator at the working end of the line. I direct my thoughts and energies towards you, and your arm and mind become the terminus. The mind being passive or negative receives the impression, and the combined action of my magnetic power upon the mind and muscles produces the impress upon the paper. The operation is simple, but interesting; as simple to us as the working of your earthly telegraph is to the initiated operator. Observe the coinciding particulars, and you will see that the spiritual system is but an improvement of the material one, and is no more extraordinary or wonderful."

Speaking of levitations, the same intelligence says:

"The explanation of these phenomena is very simple to any person having the slightest knowledge of magnetic attraction. Take, for instance, an ordinary horseshoe magnet and place the unmagnetised armature, or a piece of iron or steel, on a scale, with a weight in the balance of only one half of its weight; the armature or steel (the heavier side of the balance) of course descends. Now suspend the magnet (at a proper elevation) over the armature, or steel, and the magnetic attraction neutralises the pressure of the atmosphere upon it, altering for the time being its gravity, and causing the balance to rise.

"The spiritual operation to raise matter is exactly similar. The matter to be operated upon is impregnated with negative particles, to make it correspond with the armature, and the spiritual magnet, formed by the concentration of positive magnetic fluid by spiritual wills and energies, is suspended over the person, or matter, the result being exactly similar to the experiment before described, the elevation or depression of the object being regulated by the elevation of the magnet."

In this explanation you see the naturalness of the supernatural, or, more correctly speaking, the supermundane.

All the operations of spirits on mortals, or, indeed, mind on matter, are governed by law—*inexorable law*. This cannot be transcended. The power of mind over matter (gross matter) is mediate; if we wish to raise our arm, the mind is incapable of accomplishing the desire direct; it operates through the nerve fluid (an imponderable) on the nerves, and thence on the muscles which move the arm. So with the spirit mind; it can only come in contact with the physical organisation or with matter mediately through the connecting links. No theory on any important subject was ever presented to the public that could command such an array of evidence in support of it as the theory I am presenting. I speak of it as a theory, though to me it is as palpable a fact as that I am standing before you, a living, intelligent entity, and I assert that the evidences readily come-at-able in support of it are such as to convince any unbiassed mind that the subject is worthy of the most serious consideration.

One of the most recent additions to the literature of Spiritualism is a book of 492 pages, entitled "People from the Other World," by H. S. Olcott, formerly colonel in the U.S. army. Mr. Olcott, who is evidently a man of some experience and ability, has travelled in England and on the continent of Europe, and is on intimate terms with many literary and some scientific men; was deputed by the New York "Sun" and New York "Graphic," two of the leading papers of that city (the latter an illustrated one), to visit the village of Chittenden, in Vermont, and investigate, as far and as fully as practicable, certain phenomena called materialisations which were occurring there, and attracting much attention. Mr. Olcott spent over two months in a careful investigation, examining minutely into every circumstance, and introducing every test his ingenuity could suggest, the result being a thorough conviction of the *bona-fides* of the manifestations. In his preface he says:—

"It has been no part of the author's plan to discuss modern Spiritualism in its moral aspect, but, on the contrary, to treat its phenomena only as involving a scientific question which presses upon us for instant attention. It is written neither as a defence of, nor attack upon Spiritualism, or Spiritualists. It is a truthful narrative of what befell in the Eddy Homestead, from the latter part of August to the first week in December, 1874. It was observed, by a leading New York journal, of the first, and by no means the most interesting letter written by the author from that place, that it was 'as marvellous a story as any to be found in History.'"

He presently quotes from the "Scientific American," as a contrast to the altitude of many scientific men, as follows:—

"If true, it will become the one grand event of the world's history; it will give an imperishable lustre of glory to the Nineteenth Century. Its discoverer will have no rival in renown, and his name will be written high above any other. . . . If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of Science than their verification."

In reference to the American and British associations, his satire on page 7 is too *apropos* to be passed. He says:

"How some of the 'crowding in the sections' is caused, may be learned by anyone who will look at the Association's volumes of Transactions. These, for instance, among many others of like commanding importance, will be found in the Report for 1871, the most recent volume at hand: A Paper 'On the ciliated condition of the inner layer of the blastoderm in the ova of birds,' by B. T. Lonne; 'The minute anatomy of the stem of the screw pine (*Pandanus utilis*),' by Prof. Dyer; 'On the essential oil of orange peel,' by Dr. Wright and C. H. Piessie; 'On a fat woman exhibiting in London,' by Sir D. Gibb; 'On conservation of bowlders,' by E. Milne-Home; 'On the contents of a hyena's den, &c.,' by Rev. W. S. Symonds.

"At the Hartford meeting of our American Association, besides the nonsensical debates upon the fly-catching flower, and the social habits of the tumble-dung beetle, the intellects of the members were taxed to consider how the lobster (*Homarus vulgaris*,—to be entirely respectful), casts its shell; the nature of the generative organs of the shark; a new way of illustrating the vibration of organ-pipes; the wings of Pterodactyls; a notice of a pair of trap-door spiders; how the young birds peck out of the shell; and the wonderful fact that a louse was used, in the Dismal Swamp, as a compass by a surveying party; that creature, or, at any rate, the one in the Swamp, having the habit of turning its head to the North, under all circumstances.

"Nice subjects, these, to be used as excuses for declining to observe and analyze the facts of modern Spiritualism! How much more important to Science to know about lobsters and lice, orange-peel and fat women, blastoderms and hyenas' dens, than to explain how the law of gravity can be temporarily neutralised by some other, and unknown, force; how 'death does not kill a man'; how the resurrected spirit can reclothe itself with an evanescent, material form, by the power of its will over the sublimated earth-essences, suspended, invisible, in the air; and what are the occult laws by which the pulse of this shadowy body can be made to beat, the lungs to respire, the lips to speak words thought by the mind within the frail tenement, which waits only the further exercise of its creator's will to redissolve into the impalpable atoms of which it was, a moment before, composed!"

He deprecates the prescribing of impossible conditions, and points out that psychology is a branch of science as yet comparatively unexplored. The book itself is an account of a series of the most wonderful and convincing phenomena, demonstrating the continued *post-mortem* existence of numbers of individuals, who, availing themselves of the favourable conditions existing about the mediums (the Eddy brothers), appear in *propria persona* to their friends. During Colonel Olcott's stay at Chittenden about 400 different spirits were materialised, numbers of whom were recognised by their friends. I will read you one of the instances as an illustration:

"Now, if, either of my esteemed friends, previously mentioned, had been at Chittenden on the evening of October 1st, what would he have seen? Through the dim twilight of the circle-room he would have seen upon the platform the figure of a woman with a child in her arms. He would have seen this woman in white, step forward to the railing, and stand there, stroking the baby's head, looking towards a lady in the audience, and waiting to be addressed. He would have seen the baby move its head as a living child does, and the woman pat it, and apparently smooth its soft hair as a mortal woman would a mortal child's, to keep it quiet. He would have seen a group so real that all preconceptions about painted knees or painted anything else would have left his mind at once, and he would have sat there, as we did, wondering whence these forms had come and how long they would tarry.

"And then, as the lady spectator caught the resemblance of the figure to her dead sister, he would have heard a wail break from that mother's heart, and her imploring cry to be allowed to go up and embrace the darling whom she had last seen in its coffin, and had despaired of ever seeing again. If his eyes were not by this time moistened with the tears of human sympathy, as John Brougham's certainly would have been, he would then have seen this spirit-woman on the platform kiss the babe in her arms and fondle it, and hold it out over the railing towards its mother, to give assurance that it was in good hands, and rejoice her heart with at least the sight of her child, if she might not take it to her bosom and cover it with kisses, Heavens! could a man of refined feeling witness such a scene as this, not an uncommon one at the Eddys', and not rejoice with the mother over the finding of the lost one, and grieve with her when, in another moment, it passed away from her sight into that world of shadows that lies as a borderland between us and eternity?"

Aye, friends! Are there not among you some who have lost (or think they have lost) a dear one, to whom such a manifestation as this would bring comfort and happiness, and a stronger conviction of immortality than all the preaching in the world could give you?

The names of many eminent literary and scientific men who have investigated and demonstrated to their entire satisfaction the facts of Spiritualism have been too often spoken of to need reiteration by me. Those immediately to the front just now are Professor Crookes and Alfred R. Wallace, F.R.S.'s, the two books published by these gentlemen containing quite enough evidence to justify an examination by any person who considers the problem of a future life of any import, but these may be supplemented by the still more recent experiments of Professor Wagner, of St. Petersburg, who, a few months since, published in the "Messenger of Europe," one of the leading Russian papers, an account of his investigations with Mr. Home and other media. By reason of the eminent position of the writer, these papers have created a profound sensation in St. Petersburg, and led to the formation of a committee of investigation by the University of St. Petersburg, composed of a number of the most eminent professors.

In the early part of my discourse, I asserted that Spiritualism in its highest sense comprehended Free-thought. The opening sentence of A. J. Davis's great work, "Nature's Divine Revelations," occurs to me as *apropos*. It is as follows:—

"Reason is a principle belonging to man alone. The office of the mind is to investigate, search, and explore the principles of nature, and trace physical manifestations in their many and

varied ramifications. Thought, in its proper nature, is uncontrolled—unlimited. It is free to investigate and to rise into lofty aspirations. And the only hope for the amelioration of the world is free thought and unrestricted inquiry. Anything which opposes or tends to obstruct this sublime and lofty principle, is wrong."

This is a magnificent proposition, unexcelled by any of the advanced writers of the age, and yet this sentence was spoken through the organism of an uneducated youth! It is the key-note of Spiritualism—a system based upon reason, comprehending the Fatherhood of God, the brotherhood of man, universal salvation, and endless progression.

What recks it the sneers of a prejudiced press, or the opposition of clergy and ignorant scientists—I use the word ignorant advisedly, as applied to Spiritualism, no matter how eminent a man may be in chemistry, physiology, political economy, or other sciences, if he is ignorant of psychology (the science of the soul), it is impudent assumption on his part to express any decided opinion on Spiritualism and its phenomena. Victor Hugo says (and truly): "That man who, in the present day, pronounces anything—outside of pure mathematics—impossible, is, to say the least, *rash*." And Herbert Spencer, in his "Principles of Psychology," a book which the "Westminster Review" says is the greatest work ever written on the subject, and entitling the author to be ranked with Newton and Bacon—says that the mind in itself is utterly incomprehensible, that we only know its manifestations, and that between these and those of physical and other science there is no conceivable connection.

What recks it then, I say, the opinion of those whom reason tells us are incompetent to decide? Their opinions are worthless when opposed to facts. Far-seeing minds like the late Lord Brougham, have had a dim foreshadowing of the mission and power of Spiritualism. That great statesman says in his preface to Napier's "Book of Nature":—"There is but one question I would ask the author. Is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the varieties of mind which divers circumstances produce, are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism, I see a rain cloud, if it be no bigger than a man's hand. It is modern Spiritualism." This was written during the last decade, and the spread of Spiritualism since then has demonstrated the clear perception of the writer. It had been my intention to introduce some specimens of the moral teachings of Spiritualism, but time will not permit on this occasion. The exposition of Spiritualism I have presented to you is necessarily imperfect; the subject is too large to condense within the limits of one lecture, but if what I have said should be the means of raising even one among you to a higher plane, my work has not been in vain. Of the moral influence of Spiritualism and its tendency to promote a truer and consequently happier life in this world, I have had many personal evidences. Death is deprived by it of its sting, it becomes simply a bridge to a wider and more beautiful field. New worlds await us on the other side, and to those whose hopes tend heavenward, I would say:—

"Fear not to live or die, thou suffering soul!
Hast thou not heard, 'winds waft and waters roll
Power to the good, and joy and Deity;
Conquer the wrongs that would thy mind control,'
Strive in thyself to realise and be
That beauty, truth, and love, that Heaven reveals to thee."

OBSERVATIONS ON MEDIUMS.

BY LISETTE MAKDOUGALL GREGORY.

THE time appears to have arrived when it may be useful to analyse and distinguish between mediumship and Spiritualism.

The first may be the means of manifesting wonderful and startling phenomena, without imparting any spiritual life, or even aspiration for it, but the true Spiritualist is polarised to God, and is filled with a Divine power which interpenetrates his whole being, influencing his life and actions, yet he himself may be powerless to produce any outward manifestation of mediumship.

These thoughts have been suggested to my mind by

the shallowness and worldly nature of some of the messages given, even when they have not been altogether false. Bearing this fact in mind, and having my feelings much exercised on account of a friend who, I feared, did not realise the great gulf which too frequently divides these two natures, I requested a lady who combines in herself largely these qualifications, and whom Providence seemed to have cast in my way, to obtain from her spirit-guides some message of instruction upon this subject. The following was the result:—

Let mediums ask themselves, what motive guides them in their mediumship.

Let them ask themselves, what are the feelings left afterwards on the spirit.

Sometimes mediumship is caused by the influence of low spirits, who work their earthly mediums as machines, without caring what becomes of them, until the hour arrives when they have used out of them all they care for, and leave them as an empty wreck stranded on a desert shore; there is no vitality to quicken and bring life into their minds. But spiritual mediumship is this—High, and holy, and honorable spirits hold converse with an earth-spirit; they treat him always as a free agent; they consult his good; they instruct and teach him. If he is obedient, and understands what true humanity means, they speak or write through him *living* words of *spirit-life*, that quicken other souls to life. This life stretches on through the endless ages of eternity, creating life in all who come in contact with it.

The first of these is a mirage of the desert, the other a spring of never-failing water.

Therefore, let mediums of the first class take heed, and be warned, ere it be too late.

ETERNITY AN INSTINCT.

CLERGYMEN of all denominations in animadverting upon the practical indifference of human beings as regards a future state, invariably point out that *men live as if they were never to die*. So common is the expression of this sentiment, that scarcely a sermon is preached in which it is omitted.

What an immortal truth, however, is the foundation of this so-called indifference! although orthodox divines, blinded by their theological death of the soul, fail to perceive its grandness. The fact is, there is evident in the life of every man an instinct that over-rides the terrific idea of death (in an orthodox sense) and instils the controlling and immortal truth that *men really never do die*. The apparent indifference complained of by orthodox theology, when viewed in the light of a rational theory, displays another of the beneficent features of a loving FATHER, who has thus provided an antidote for the bane of theological fear, which a misconceived idea of the phenomenon death engenders. It would indeed appear to be a part of the divine plan that men should not be too absorbed in the contemplation of the future, and that the business of present existence should properly be the immediate occupation of the human race. While, however, it may be admitted to be true that our employment here is to a certain extent a distinct and separate matter from our occupation or condition hereafter, it is only reasonable to believe that the character of our mundane experience exercises an important influence upon our future career. A life spent on earth in conformity with the laws that regulate the progression of the Universe must operate in producing a greater fitness for entry upon a future superior condition, just as the training obtained in one branch of terrestrial industry ensures for a man a better intellectual or physical qualification for the performance of a higher class of duties appertaining to that industry.

The practical lesson to be gained from this contemplation is, that the earlier a man commences an active preparation or adaptation of himself to the moral, social and physical laws of the Universe, the sooner he will attain that progressive position of bliss provided by the fixed laws of the Creator. It should be the aim of every man, in the spirit of the Emperor Titus of old, to avoid the necessity for reproach that he has *lost a day* in his spiritual and moral progress.

PHYSICAL MANIFESTATIONS IN GIPPS LAND.

WE extract the following from a private letter sent by a gentleman in Gipps Land to a friend in Melbourne:—

"On this day week we had a seance, and had most extraordinary manifestations of a physical character. As Mr. F.'s Mother expressed a wish to speak to him, we induced him to sit in the room. The chair on which the medium, Miss L. W.—, sat, was taken from under her and floated about the room. I wondered what on earth was coming down on my head, quite gently, as if from the ceiling, when I discovered it was a chair; before doing this, it rubbed *c.* the head of another sitter; then it was taken up again and passed round the other side of the table, touching three of the sitters (one, Miss F.—, with some violence, which had the effect of impressing her to sing out). At last it was dashed down with fearful violence, every one hearing it (as they thought) broken up. Even Mr. F.—, beside whom it appeared to be broken, heard it, as he thought, broken up into bits. We were afterwards surprised to find it uninjured. Mr. F.—, you know, is very deaf, and is or was not then a believer, was in fact a materialist; but, in a few minutes more was done to convince him of a spiritual existence outside of ourselves, than all the preaching he had ever listened to in his life. During this time the table was lifted off the floor, I put my hand under the legs myself to feel it completely lifted off the floor about one foot or eighteen inches. The medium, Miss L. W.—, sang beautifully, composing as she went on. Part of the time she was singing about her step-brother, who was sick in another part of Gipps Land, when her sister commenced crying. Then a large hand patted her on the cheek and head; she said it felt quite cold. At last her fear got the better of her (she had only sat a couple of times) and she cried out for it to go away. It then pulled her hair gently, as if loth to part. It was afterwards told us that it was her brother's father, her mother's first husband, whose hand touched her, and the other phenomena was given to show their power. There were ten in the room altogether. We had another sitting on Thursday, when Miss F.— was so far developed that she was made to speak. We have now three mediums, and we may have more yet, so that we have plenty of power. I forgot to say that at every meeting there are prayers, blessings, and short lectures. I am generally reserved for the lectures and prayers. As you may think, we are in quite a happy state now, and expect better things by-and-bye. I forgot to say the spirit light is more or less seen."

FORCE IN LIGHT.

In reference to Mr. Crookes's recent discovery of a motive force in light, our attention has been called to one of the early utterances of Andrew Jackson Davis, wherein this power of light on matter is clearly indicated. On page 129, Nature's Divine Revelations in a section relative to the cosmogony of the universe, occurs the following:—

"This heat constantly evolving light so intense that its strength would have repulsed planets, supposed to be near its source (if such were possible), from their orbits."

The scientific world would, a short time since have pronounced this nonsense, as they will still all the undemonstrated portions of his writings. This is the third important discovery foreshadowed by Mr. Davis, to which we have called attention in our columns, and doubtless as time passes, further corroboration of the reliability of his inspiration will transpire.

VISITORS.

RECENTLY, we have had Robert Cooper, an English traveller, who had spent two weeks at the Eddys', as a scientific investigator of the supermundane phenomena occurring in their presence. His experience and observations are given at great length, and in minute detail, in the "Religio-Philosophical Journal." His conclusion is, that no person, of sound mind, unbiased by preconceived opinion, or partisan motives, can visit the Eddys, remain a reasonable time, and come away other than a

settled believer that spirits of men, women and children of different ages, size, weight and general contour of face and body, and of various nationalities, do appear as tangible materializations; that they talk, dance, sing, lecture, prophesy and give tests, by knowledge of facts respecting the history and domestic relations of the spectators, that dispel from their minds all doubts of the supernatural origin and character of the manifestations.

Robert Cooper is a cautious, cool, philosophical, conservative Englishman. He is a witness, whose testimony would be taken in any Court of Law.—*Shaker and Shakeress.*

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